



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)

1. *Sabbaha¹* (*said: subhana Allah*) for Allah what (*are*) in the Heavens^w and what (*are*) in the Earth^w; and He (*is*) The Mighty The Hakeem² (*infinite hekmah³ Possessor*).
2. O you who^r they^z believed; wherefore say you^z what not you^z do.
3. Enlarged an abhorrence *enda* (*by Rule/Judgment of* Allah that you^z say what not you^z do.
4. Verily Allah loves whom^r they^z mutually fight in His path row (*in manner*)⁴ like they (*were*) a *bon'yanan^x* (*fixed-and-aggrandized build*)^x *marssosson* (*compactly joined*).
5. And *edb* (*whereas*) said *Mosa* (*Moses*) for his people: O, my people wherefore you^z annoy me while *qad* (*iteratively and affirmatively*) know you^z surely I am Allah's messenger to you^b; so *lamma* (*when/ whence*) they^z swerved, Allah swerved their hearts; and Allah divinely-guides not the people the *fa'seqena* (*rebels vis-à-vis Allah's command*).
6. And *edb* (*whereas*) said *Isa* (*Jesus*) *Mariam's* (*Mary's*) son: O, Israel's sons, verily I am Allah's messenger to you^b *musaddeqan⁵* (*accepter as credible*) for what (*is*) between my both hands^{w⁶} of the Torah^w and a *mubashsheran⁷* (*I am iterative proclaimer of good tiding*) by a messenger coming of after me; his name (*is*) Ahmad; then *lamma* (*when/ whence*) [*he*] came (*to*) them by the evidences-she^y they^z said: this(*is*) a magic manifester.
7. And who^a (*is*) wronger⁸ than who^p *iftra* ([*he*] crafted a lie for fraudulent end) on Allah the lie while he (*is being*) invited to the Islam; and Allah divinely-guides not the people the *dba'lemeenda⁹* (*injustice-doers*).
8. Want they^z to extinguish Allah's illumination by their

سَبَّحَ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

يَأَيُّهَا الَّذِينَ إِمَانُوا لَمْ
تَقُولُوا مَا لَا تَفْعَلُونَ ﴿١﴾
كَبِيرُ مَقْتَنَا عِنْدَ اللَّهِ أَنْ تَقُولُوا
مَا لَا تَفْعَلُونَ ﴿٢﴾

إِنَّ اللَّهَ يُحِبُّ الظَّالِمِينَ يُقْتَلُونَ
فِي سَبِيلِهِ صَفَا كَأَنَّهُمْ بُنْيَنٌ
مَرْصُوصٌ

وَإِذَا قَالَ مُوسَى لِقَوْمِهِ يَنْقُومُ
لَمْ تُؤْذُنَنِي وَقَدْ تَعْلَمُونَ أَنِّي
رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا
أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ ﴿٣﴾

وَإِذَا قَالَ عِيسَى ابْنُ مَرْيَمَ يَنْبَيِّ
إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
مُصَدِّقاً لِمَا بَيْنَ يَدَيِّي مِنَ التَّوْرَةِ
وَمُبَشِّراً بِرَسُولٍ يَأْتِي مِنْ بَعْدِي
آسِهَمَ أَحَمَدَ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ
قَالُوا هَذَا سَحْرٌ مُبِينٌ

وَمَنْ أَظْلَمُ مِنْ أَفْتَرَى عَلَى اللَّهِ
الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٤﴾
يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ

¹ That is: *he singled Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around.*

² See the Lexicon attached to this Translation for an exposition on the words "حَكِيم" and "حَكِيم".

³ See the Lexicon attached to this Translation for "hekma."

⁴ The word "صفا" is an adverbial construct. I find no way in English to express this fact, as "row" or "rank" do not lend themselves to an adverbial conjugation. So I resorted to parenthetically say: (*in manner*).

⁵ The word "musaddeqan" is more than an "affirmer," as "affirmer is directly for affirmation or confirmation.

⁶ The expression: "*before my hands*" is an Arabic tongue expression meaning *before* or *ahead of me*.

⁷ See the Lexicon attached to this Translation for *bashashara/youbashsharo/mubasheron*=*بَشَّارًا يُبَشِّرُ أَبْشِرَ*=*فَاعِلُ الظُّلْمِ*=*ظَالِمٌ*=*أَظْلَمُ*=*wronger*.

⁸ See the Lexicon attached to this Translation for "ظالماً"=*ظَالِمٌ*=*injustice-doer* and "wronger."

⁹ The "ظالماً" = "the injustice-doers," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

mouths while Allah (*is*) concluder (*of*) His illumination while albeit disliked the unbelievers.

9. He Who^a sent His messenger by the divine-guidance and the right's^x religion^x*to yudh'heraho* ([He] manifests it^x and its^x preponderance)¹⁰ over the religion all (*of*) it^x, while albeit disliked (*it*) the *mushrekoona* (*he-they who partner deities with Allah/he-polytheists*).

10. O you who^r they^z believed: shall [I] lead you^b onto a trade (*that*) delivers you^b from a painful torment.

11. (*That*) you^z believe by Allah and His messenger and *to jahedona*¹¹ (*you^z mutually exert utmost mental, physical and possessional efforts fighting/striving in Allah's cause*) in Allah's path by yourⁿ possessions and yourⁿ selves^w; *tha'lekum* (*collective-afar-that*)^x (*is*) *khayron* (*choicer/-superior/worthier*) for you^b *en(if)* you^c were (*to*) know.

12. [He] forgives for you^b yourⁿ offenses and [He] admits you^z (*into*) paradises^w/gardens^w run^w from under it^w the rivers and good^w dwellings in *Adn's* (*Eden's*)¹² Paradises^w/Gardens^w; *tha'leka* (*afar-that-it/*)^x (*is*) the win the great.

13. And another^w¹³ you^z love it^w, succor^x from Allah and near/imminent opening^x¹⁴ (*overwhelming victory*) and *bashsher*¹⁵ (*let tell pleasant tidings [you^s]*) the believers.

14 O you who^r they^z believed: let be you^z Allah's succorers just-as said *Isa (Jesus) Marim's (Mary's)* son for the Disciples: who^a (*are*) my succorers to Allah; said the Disciples: we (*are*) Allah's succorers; then believed a *ta'efa'ton*^w (*a: band/group/faction/ party*)^w of Israel's sons and unbelieved a *ta'efa'ton*^w; so We supported¹⁶ whom^r they^z believed over their foe;¹⁷ then they^z became ascenders.¹⁸

بِأَفْوَاهِهِمْ وَاللَّهُ مُتَمَّنٌ ثُورَهُ وَلَوْ
كَرَهَ الْكُفَّارُونَ ﴿٦٣﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ
وَدِينُ الْحَقِّ لِيُظَهِّرُهُ عَلَى الَّذِينَ
كُلُّهُمْ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٦٤﴾

يُتَأْمِنُهَا الَّذِينَ ءَامَنُوا هَلْ أَدْلُكُمْ عَلَىٰ
تَحْرِةٍ تُنْجِيُّكُمْ مِّنْ عَذَابِ أَلِيمٍ ﴿٦٥﴾

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتَجْهَدُونَ
فِي سَبِيلِ اللَّهِ يَأْمُوْلُكُمْ وَأَنْفَسِكُمْ
ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٦٦﴾
يَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلُكُمْ
جَنَّتَ تَجْرِي مِنْ تَحْتَهَا الْأَنْهَارُ
وَمَسِكَنٌ طَيِّبَةٌ فِي جَنَّتَ عَدَنَ
ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٦٧﴾

وَأَخْرَىٰ تَحْبُونَهَا نَصْرٌ مِّنَ اللَّهِ
وَفَتْحٌ قَرِيبٌ وَبَشَّرَ الْمُؤْمِنِينَ ﴿٦٨﴾

يُتَأْمِنُهَا الَّذِينَ ءَامَنُوا كَوْنُوا أَنْصَارًا
اللَّهُ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ
لِلْحَوَارِيْنَ مِنْ أَنْصَارِيْ إِلَى اللَّهِ
قَالَ الْحَوَارِيْوْنَ نَحْنُ أَنْصَارُ اللَّهِ
فَعَامَتْ طَائِفَةٌ مِّنْ بَنْتِ إِسْرَائِيلَ
وَكَفَرَتْ طَائِفَةٌ فَآتَيْدَنَا الَّذِينَ ءَامَنُوا
عَلَىٰ عَدُوْهُمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿٦٩﴾

¹⁰ The “*itx*” means Islam, i.e. Allah shall make *Islam* to ascend, see **البصائر**.

¹¹ There is no real English equivalent for “*to jahedona*”, as it is the present tense of “*جاهد أي في الجهاد*” which is rather an involved concept in Islam, whereby one exerts his/her utmost mental, physical efforts and all possessions to fight/strife in Allah's cause.

¹² The word “*عن*” is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the “*عن*” is center of Paradise. According to Abdullah Ibn Omar, “*عن*” is a palace in Paradise enters it but a prophet, seddique, or martyr.

¹³ The word “*آخرى*” translated as “another-she” = another^w refers to “*خصلةٌ*” = “*trait w*”, or “*تجارةٌ*” = “*trade w*” or “*قرطبي*” = “*good-tiding w*”, each in and of itself as well as all of which are feminine nouns. See **القرطبي**. So the “*anotherw*” is the indicator.

¹⁴ The word “*فتح*” means “*overwhelming victory, i.e. victory, besting and rule*” see **الراغب**.

¹⁵ See the Lexicon attached to this Translation for *basashara/youbashsharo/mubasheran* = **بشرًا يُبشِّرًا مُبَشِّرًا**.

¹⁶ The word “*أيذنا*” comes from the “*أيده*” which is that “(divine) Might,” as in the Ayah: “And the Heaven We built it by (divine) Might” (55: 47), a kind of “Might” which Allah alone has.

¹⁷ The word “*علوٰ*,” in Arabic is used for: (1) singular and (2) plural and as (3) “*multitudinous foe*,” see **الهادي** and **اللسان**.

¹⁸ The word “*ظاهرين*” used in (S40:29) = ascenders, in the sense of, and Allah knows best, prevailers. +